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PERSONALITY  
*HUMAN AND DIVINE*

*DR. OLSSEN.*





## PERSONALITY.





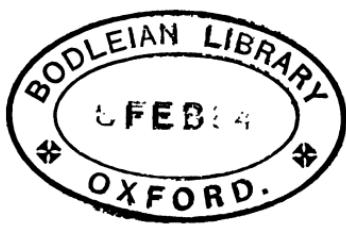
# PERSONALITY: HUMAN AND DIVINE.

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## PERSONALITY : HUMAN AND DIVINE.

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THE multiplicity and complexity of all things, animate and inanimate, forbid the thought that the world and what it contains have existed forever in their present condition. It is, however, impossible to imagine a state in which nothing exists, much less to conceive of anything causelessly springing from nothing. The question then presents itself : Whence arose the existing universe ?

All the various theories may be reduced substantially to two. In both theories, the existence of simple matter, unorganized and unarranged, and therefore in a state of chaos, and the existence of a principle of life, which, when united to a simple homogeneous germ, constitutes a living cell, are accepted as fundamental and necessary truths. Philosophy cannot take us beyond these facts and show the origin of

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matter, or the cause of life. The unity of nature is also accepted as a necessary truth. The question then arises : How are life and matter joined so as to constitute a true unity ? Is life subordinate to and dependent upon matter, or is the principle of life superior, or is there some external power by which living beings and inert matter are associated in that state of harmony and mutual adaptation which we observe ? It is in the answers given to such questions as these that the two theories begin to diverge.

The one theory would make matter, ruled and guided by abstract law, the source of all organized existences. These beings could thus be really and substantially nothing but material. What are called mental, moral, or spiritual faculties are, according to this theory, simply modes of material existence manifested through certain physical organs.

The other theory would make spirit and matter distinct, and the power by which they are guided and ruled a personal agency. Matter it would make subordinate to spirit, and therefore that personal agency is conceived as a supreme spirit.

All other theories, and they are numerous, are virtually embraced under these two. It will be observed that either theory requires the existence of something beyond matter, something which rules and guides it, and therefore beyond and above it. The one theory calls this power *Abstract Law*; the other theory calls it a *Personal Supreme Spirit*. The controversy then is narrowed to the simple question: Is the power by which the universe has been formed, and is upheld, *Abstract Law*, or a *Personal Agency*?

Much confusion arises from the indistinct or erroneous apprehensions of the force of terms, or from using the same term in various senses. This is notably the case in reference to the word *personality*. It will be necessary, therefore, to explain its true significance. The derivation of the word *personality* from *persona*, a "mask," will suggest a general definition of the term. It is that which represents something, which gives the distinguishing characteristics, and by which we know one being from all others. Before proceeding to the question of the *personality* of that agency by which the universe is ruled, it will be well to

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consider more in detail the nature and character of that property. Among all the numerous organisms of the world, personality in its highest form is exhibited by men. By considering what that term signifies as applied to men, we shall get a clearer conception of the power which sustains the universe, whether it is a personal agency or abstract law.

## I.

### HUMAN PERSONALITY.

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HUMAN personality is not a simple, but a very complex thought. It is necessarily so from the complex nature of man. Personality is not limited to the material body, nor to the invisible spirit, whether we consider the spirit a distinct existence, or only a mode of material manifestation ; but it pertains to both. It consists not in a certain definite amount of elementary substances, oxygen, hydrogen, nitrogen and carbon, constituting the visible body, nor yet in the exhibition of the general properties of matter. These are precisely the same for every man, and cannot serve the purpose of accurately distinguishing one from another. Nor does personality consist in the possession of a separate determinate portion of spirit. The spirit of one man, equally with the matter, is identical in substance with that

of every other man. The mere existence of spirit cannot then in itself afford any ground of discrimination.

If, therefore, personality consist not in the matter nor in the spirit, it must be found in the attributes with which matter and spirit are clothed. These attributes not only serve to point out and discriminate personality, but constitute in themselves all the personality that can really exist. This perhaps needs a fuller and more careful consideration from the too great prevalence of the idea that mere matter and spirit constitute personality, or at the farthest a limited portion of matter and spirit.

1. Let us consider personality as exhibited by the human body.

Every one is ready at once to acknowledge that the permanent continuance within the body of the same identical particles of oxygen, hydrogen, nitrogen, and carbon, is not necessary to the continued identity of person. These particles are continually changing, and it is commonly asserted that a complete substitution is effected in a period of seven years.

Every one is equally ready to confess that personality does not consist in the possession

of a certain amount of those material substances arranged in a certain order of combination, and presenting a certain definite outline of form. The infant of a few days is identical in person with the man that it grows to be, whether in the full vigor of his first maturity, or in the decrepitude of age ; and yet how great the change ! Weight and size, personal appearance, powers of body and mind, never remain the same. There is an unceasing fluctuation, a constant increase or diminution in all that pertains to the bodies of men ; and yet no one doubts the identity of person from infancy to old age. It is evident that matter in itself, dead, inert matter, can constitute no part of human personality, or else that personality could not be ever absolutely one and the same. The foundation of personal identity must rest then upon an inward consciousness of a continuous separate existence, and the proof of it must be found in the exhibition of such outward attributes as will make a continuous separate existence evident to others.

If dead, inert matter form no part of man's personality, then such attributes as serve to define matter cannot form the distinguishing

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characteristics of personality ; such, viz., as attraction, impenetrability, etc. A person, because a part of his nature is material, may possess such attributes; but they do not distinguish him from other persons of the same nature, for they all equally partake in those same attributes ; nor will a difference in the extent or degree of these attributes suffice to make a distinction, for they never remain the same from day to day, much less through a long life, even in the same person, and therefore in themselves cannot serve the purpose of constant identification.

Among these merely material attributes, perhaps that of extension is most commonly, though erroneously, considered the main characteristic of personality. We see that our friend has a certain form of body, size, cast of features, etc.; and we may think that we recognize him fully, if not solely, from these outward characteristics, because he occupies a certain portion of space, having very intricate bounding surfaces peculiar to himself. But is it really so ? An accurate statue of stone would equally fulfil these conditions. The many well-authenticated instances of mistaken identity

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show that, even in the case of living flesh and blood, mere extension, however minute and striking the resemblance, is not sufficient proof of personality. Beside, how slight a change will serve as an effectual disguise ! A few lines pencilled on the face will frequently enable a man to pass unrecognized among his most intimate acquaintances.

There is in all races a marked tendency to identity in outward form, size, and general appearance ; and the longer any race has been kept from foreign intermixture, the nearer does it approach to absolute uniformity in these respects. This is most plainly manifest in the case of the lower races of animals. A flock of sheep of the same breed are wholly indistinguishable, except to one who is constantly with them. He is able to note them individually, partly because the uniformity is not altogether absolute, but mainly because each sheep exhibits a difference of character and temperament. Similar facts may be observed in regard to the races of men. If one were suddenly placed in a community of pure-blooded Negroes, or Chinese, it would be impossible at once to distinguish individuals. It

would not be until he had associated long enough with them to begin to see in their features and gait and general movement something of their individual character and temperament that he could know them apart.

Outward form, figure, and feature, all that can properly come under the head of extension, belong to races rather than the individual. We recognize in ancient sculptures the outlines of the Egyptian, of the Negro, and the Jew. The Grecian statuary idealized the form and features of the Greek, but the individual is lost. In modern times we distinguish German, French, and Anglo-Saxon by outward figure, but something else is needed to note the individual.

To ascertain then the connection which the body has with the personality of man, we must examine those human attributes which are manifested through the body and yet are not attributes of mere matter. These are all necessarily characteristic of the body as a living organism.

It is a well-settled principle of psychology that there are many appetites and emotions that are purely physical, dependent upon

such vibrations and movements of material fibres or organs as have their origin in mere animal existence. Some would reduce all thought, emotion, and desire to simple material phenomena. Within the range, however, of that which all confess to be physical, there are various appetites and emotions which leave a clear imprint upon the whole outward appearance, and stamp upon each man an individual character by which he is at once recognized. This character is manifested not only in the play of the features, but in every movement and in every act ; so that even a blind man recognizes his friend not only by the tone of his voice, but by the very sound of his footfall. These indications of personality are more permanent and distinctive than mere outward configuration, and serve to a great extent to identify the individual. We can recognize a friend at a distance simply by his mien and gait, long before it is possible to distinguish his features. When close at hand the expression upon the countenance constitutes a chief part of our means of identification. For although that expression varies under the influence of different emotions, yet there is some-

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thing scarcely definable that is thus variously modified, dependent on and according with the natural indelible character and disposition. The outward matter and form of the body changes, but the various appetites and emotions remain the same. If injurious they may be held in check, but they still exist ; they still exert, always a perceptible, and often a marked influence upon the character. If at any time vigilance and care be relaxed, they are ready at once to resume full control over the actions.

These appetites and emotions, though manifested through the body, though physical in their origin, are entirely distinct from the matter of the body. They are called into existence only by the body being animated with a living principle. They are attributes not so much of the body as of the individual person to whom the body belongs. As soon as the living principle is gone, those appetites and emotions utterly cease to exist, at least in connection with the body ; though many, if not all, its various organs remain for an appreciable time precisely in the same physical condition as before what is called death.

There is then a personality connected with the body and manifested through it, which is yet entirely distinct from the material elements of the body and cannot be characterized by the attributes and properties of mere matter.

The term "individuality" is sometimes used to express this same idea. The derivation of the word points to the truth that it is something independent of matter. Matter can always be divided, inasmuch as it always has extension ; but the person cannot be divided. The body considered as mere matter can be separated into two masses of flesh, blood, and bone ; but no one can make two persons of himself.

Yet even in inert matter there is sometimes found that which is very similar to this individuality, provided the matter has been arranged to form various subordinate parts constituting one whole, and is intended to serve a definite end and purpose. It is, however, the skill and design of one who is not mere inert matter which is thus exhibited.

A watch, for instance, might be repaired and altered ; a new and improved escapement inserted ; broken springs and worn-out wheels

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replaced ; even the outside case may have become so much abraded as to require to be renewed. Yet the watch might be said to be the same. Its individuality consists not in its retention of the matter, the steel, brass and silver or gold which it originally possessed,—those have greatly and possibly entirely changed,—but in its having been continuously the same time-keeper.

A house may be so enlarged and changed, that one who had not observed the various steps in its alteration would fail to recognize it, and yet remain the same house. Its individuality consists in its presenting itself as one and the same continuous dwelling-place. It is not even necessary that the house should occupy the same spot. It may have been removed for sufficient cause ; whereas if a sandbar in the Mississippi were removed by the current and deposited elsewhere, it would not be the same sandbar. There is lacking the agency of a personal cause to promote a definite purpose, and that the same as before.

In inanimate matter individuality is imperfect, and manifests itself only as a reflex exhibition of one who possesses a true and perfect

personality, and by whom that matter was so ordered and fashioned as to serve some end and purpose of its own.

Where, however, life exists even in its earliest inchoate form, in connection with matter, we begin to observe a distinct and perfect personality.

The eggs of birds vary in their size and shape and color,—all external characteristics,—but no discernible difference exists in their material contents. Yet each egg, when hatched, invariably produces its own species, differing not only in outward form and color, but also in their inward character, instincts, and habits. If we proceed still nearer to the beginning of life, the first germ of the egg possesses no distinguishing mark whatever, not only in the case of birds, but of all animals. Yet that germ, that single unorganized cell, with unerring precision, develops into the very same species as the parent from which it was derived ; and by no possible contrivance can it be made to develop into a different species. Simple and homogeneous as that first germ may have been, because it had life it had a distinct personality. · Although indistin-

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guishable from the first germ of other animals, there was no indefiniteness about its personality ; so that the mere chance of surrounding circumstances should decide whether it should develop into a fish, a reptile, a bird, or a mammal. Its personality placed upon it the precise limit at which it should cease to develop and beyond which it was impossible for it to advance.

As if to forestall the suggestion that, though our sight can detect no difference in these original germs of life, there must nevertheless be a difference in the material substances, or at least in their order and arrangement, which we have not yet acquired the skill to detect, science shows that the embryos of all animals pass through the different stages of the lower orders of existence, before they attain their perfect state. Thus not only the first germs are alike, but they continue to develop in precisely similar ways. Each, however, ceases its progress when it has reached the order and species of its parent. We must conclude then that from the very first it had its own distinct character impressed upon it. If by any act of violence its development is arbitrarily arrested

before it has reached its full limit, it cannot continue to live in that lower stage of existence, but perishes ; although the earth abounds in living creatures of lower orders, whose parents were no more highly developed than themselves.

Though each living germ has indelibly stamped upon it an individual character whereby it invariably develops into the genus and species of its parents, surrounding circumstances, or special designed treatment, may have a very marked effect upon the outward form and appearance of the body, or even upon its nature as a living material organism, while the individual remains the same.

Perhaps the most noted and best authenticated instance of this is that which occurs in the rearing of bees. It is a settled and well-known fact that the difference between the working bee and the queen arises solely from the manner of rearing and the character of the food. The origin of the males, or drones, is still a matter of dispute. Some maintain that these also arise from the manner of rearing, scantiness of food causing the egg to develop into a drone, and abundance into a fully

matured queen or female. Others maintain that all unimpregnated eggs of the queen develop only and necessarily into drones. According to either theory the original germ is identical with that of the queen, or the worker, in all its material elements and properties. These elements may be modified by surrounding circumstances and difference of treatment to develop a drone, a neuter, or a queen, but the personal individuality remains unchanged from first to last.

Personality, so far as it is exhibited by the possession of a material body, is shared by all living organized beings ; yet even in the lowest it consists not in the matter or form or appearance of that body, but in the evidence which it affords of an active living principle having definite ends and aims to serve.

2. In discussing spiritual personality, we must first define what is meant by "spirit," and distinguish its attributes so far as to get a definite idea of personality connected with spirit and separate from that which we derive from the material existence.

Spirit is often conceived of as matter so extremely attenuated as to be no longer capable

of appreciation by the bodily senses. If so it would necessarily exhibit all the essential properties of matter, though perhaps modified in some respect by extreme tenuity. Spirit would be nothing more than matter and could really possess no separate and distinct existence.

It is, however, universally conceded that man at least, if not also the more highly organized of the lower animals, is twofold in his nature ; that the body and the spirit are distinct, and that the body can, and does, retain for a brief period all its mere material form and properties after the spirit has departed. The great bulk of mankind, civilized or barbarous, also believe that the spirit can and does continue to live after separation from the body.

If it is true that the spirit is matter, however highly attenuated, it must have a local habitation. It must either permeate and occupy the whole body, or it must be confined to some particular organ, or it must be contained in some space that appears void to us, simply because our senses cannot perceive the spirit dwelling there. The spirit does indeed per-

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meate the whole body, in the sense of influencing and giving vitality to every part, but not in the sense of being locally attached to each member and organ. This would involve the absurdity that the loss of any part of the body would deprive us of an equally proportionate part of the spirit. Many, however, have endeavored to localize the spirit in some particular organ. Those who regarded the spirit merely as the principle of life, have seated it in some organ deemed essential to the bodily existence ; while those who considered it the parent of the mental faculties, have seated it in those organs that are connected with the material processes of thought. Thus the ancients located the principle of life in the liver, and connected with that organ all those human emotions which they valued and considered worthy of the highest spiritual nature of man ; such as courage, determination, perseverance, and self-assertion. The influence of their thought upon language is felt even to the present day, in that "courage" and "spirit" are so frequently synonymous, and in making "white-livered" an epithet for a coward.

In more modern times the principle of life has been located in the heart. Along with this change all those emotions which characterize the higher nature of man are associated with that material organ. Thus physical courage is now called "lion-hearted," cowardice "chicken-hearted." Even the Christian graces, though unconnected with the material body, are nevertheless depicted in a similar way. We do not hesitate to speak of the "humble and contrite in heart." The contrary vices are also associated with the same organ, and we speak of a heart full of pride, malice, deceit and guile. In all these instances, whether of good or evil emotions, the word "spirit" is also used, as a perfect and exact synonym of "heart."

Notwithstanding the wide-spread currency of such language in ancient and modern times, I suppose that no one would locate the spirit in any special organ, at least of those which minister to the functions of mere animal life. Such methods of expression had their origin in an unintellectual age, when men were almost exclusively occupied in gratifying the bodily appetites and passions; and with the advance

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of knowledge they continued in use only as figures of speech.

It is difficult, however, to conceive of spirit without localizing it ; that is, assigning to it in thought some of the properties of matter. As the intellectual character of men advanced, and the nature and functions of the various organs of the body became better understood, the abode of the spirit of man was transferred from those organs which influenced and were influenced by mere animal emotions, to those which were directly connected with the processes of thought.

First of all the spirit was supposed to dwell in the brain. It was conceived to be a subtile, invisible, intangible substance, yet really material, which used the brain as a medium of communication with the various members of the body. It was a conception very similar to that which was long entertained concerning electricity, heat, and other "imponderable substances," as they were called. Electricity and heat were supposed to flow over or permeate the metal which they used as a medium to exhibit their own natural properties and power.

When the discoveries of science made this

theory of electricity and heat obsolete, and it began to be generally received that these agents were only peculiar modifications of motion and had in themselves no substantive existence, a correspondent change began to exhibit itself in the ideas of men concerning spirit. Its substantive existence was denied, and all the operations of the mind and intellect were reduced to modifications of motion in the substance of the brain.

If this were a true account of the workings of the human mind, then those motions which give rise to thought must be either automatic in their nature, or else directed by a personality which controls and is distinct from these material phenomena. If automatic, they must be uniform and regular in their operation, and men's thoughts, however varied and multiplied, would necessarily run one uniform course. Even if these motions are regarded as the reflex action of the stimulating power of the sensory nerve excited by external impressions, yet, if there were no personal will guiding and formulating the thought, the same external impressions would necessarily lead to the same sequence of thought. We know, how-

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ever, that men can control and direct their thoughts with a definite purpose. These cannot then be the result of automatic movements of the brain, but must flow from the direct exercise of a personal will and activity, that necessarily presupposes a truly substantial existence independent of the matter of the brain. This conclusion fully corroborates the instinctive perception by which men are conscious of a spiritual existence, as well as material, a consciousness exhibited by all men in all stages of civilization, and of which they cannot divest themselves.

Some, still clinging to the idea of localizing the spirit in man, have conceived that the pineal gland, near the base of the brain, is the seat of man's mysterious personality. This seems to have arisen partly from the fact that the function of this gland is not clearly and distinctly ascertained, and partly from the fact that it is one of the few organs connected with the brain that are not duplicate. Inasmuch as personality is single and indivisible, it must be located, they think, in some organ which is single.

The spirit, however, can no more be located in the brain, or in any part of it, than it can

be in any other organ or member of the body. There are numerous instances of men having lost part of their brain ; but their personality, the full identity of spirit, sometimes even their mental capacity, has remained unchanged. As persons they were conscious of no loss or gain. Physically they may have become weaker or stronger. They may have decreased or even increased in mental vigor, but in that invisible spirit joined to the outward body they are conscious of no change. They know themselves to be precisely the same unaltered persons as before.

The attempt to explain spirit as excessively attenuated matter, while there is at the same time, in some manner, an intimate connection with the material human body, utterly fails. Such a theory requires a localizing of the spirit, and there is no possible hypothesis of localization that is not involved in absurdity.

What then is spirit ? How shall we define it ? How shall we get a distinct conception of its nature ?

The idea of spirit is a fundamental thought, simple and homogeneous. Like all such conceptions it cannot be reduced to its component

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parts, for it has none, nor traced to an origin, for it is underived. It cannot be described in its own nature but only by its attributes and its relation to other substances. Matter is a similar fundamental conception ; and all simple homogeneous material substances are known solely from the relation they bear to other substances. Take for example oxygen. Its name tells us nothing of its own nature but only an effect produced when uniting with certain other substances. It is a "generator of acids." It cannot be separated into elements and so described, for, as far as we know, it is a simple substance. All we can say of it bears upon its relation to other bodies. It does not affect the senses of sight, smell, and taste. It can affect the senses of touch and hearing, but in no respect differently from other gases having the same density. We know and have a distinct conception of oxygen only from the manner in which its presence or absence affects other matter.

In the same way only can we get a distinct conception of spirit. We are conscious that the spirit of each man is one and indivisible. It cannot therefore be separated into constitu-

ent parts and so defined. Like every simple material substance, the spirit also can be known only by the properties which it exhibits.

An indivisible personality is characteristic exclusively of the spirit and not of the body. For though in most animals, and in all of the higher orders, if the body be divided one at least of those portions ceases to live, yet in numerous species of the lower orders, where bodily personality is just as distinct and marked, all of the divided parts may live and become perfect animals. Thus it is a well-known fact that the hydra, a fresh water polyp belonging to the order of radiata, may be divided into numerous portions and each will continue to exhibit all the functions of life and develop into a perfect hydra. All its properties and actions, however, manifest only such a personality as is connected with mere physical emotions. The asterias (or starfish) are a highly organized family of the same order, radiata. They possess a distinct blood vascular system, a tubular heart, a nervous system of gangliated chord surrounding the central mouth and sending filaments to each ray, and well-developed generative organs. Yet these

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creatures so complicated and delicate in structure, if divided into two or more parts, will form as many distinct and perfect animals. Numerous facts also tend to show that in the higher order of articulata each segment of the bodies of those having an annular structure and cylindrical form, such as the naids and the myriapoda, has in many respects an independent sensitive existence ; so that, when divided, every part retains the faculty of sensation and the power of voluntary motion. But all this division of personality is purely that which is exhibited in mere bodily functions and emotions. It is never observed in any creature in whom we perceive the tokens of an inward spirit independent of the body.

From the indivisibility of the spirit, a fact of which we are necessarily and directly conscious, the conviction of which is just as clear and distinct as the conviction of its very existence, it follows that the spirit is destitute of extension ; for everything that has extension can be divided. Having no extension, the spirit cannot occupy space, and therefore possesses not the material attribute of impenetrability ; that is, the presence of one spirit does

not necessarily exclude the presence of another. Difficult as it may be to conceive of this, a very brief consideration will compel us to accept it as a necessary truth. God is a Spirit. Among those attributes by which He is distinguished is omnipresence. Now if impenetrability be an attribute of spirit, and God be omnipresent, there could be no place for any other spirit, however limited, in its extension.

The spirit is not subject to the law of material attraction. Matter when attenuated to the last possible degree never fails to obey this law. Even what appear to be repulsive forces are but the reflex results of attraction. The lighter air ascends because the heavier is more powerfully attracted and drawn beneath it. The same poles of magnets repel, because they each attract the opposite pole of the other. The spirit, however, possesses no weight nor is it influenced by any attractive force of mere matter.

Lastly, the property of inertia is wholly inapplicable to spirit. If there be such a state as rest and such a state as motion, (and the law of inertia presupposes both) the spirit, if material, could never of itself pass from one state

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to the other. If at rest it could not set itself in motion. If in motion it could not cease to move, nor change either in direction or velocity. We know, however, that the spirit has an independent will and can change the direction and intensity of its action. The spirit then is free from the principle of inertia. It is bound by none of the universal and necessary laws of matter. We cannot compare it with matter, nor even in a figurative and limited sense apply to it any of the essential attributes of the latter. We can say only, that the spirit of a man is simple and indivisible, and we can know its nature solely from its own attributes exhibited in the life of man.

The attributes of the spirit must be those powers and functions alone which can exist entirely independently of the body, though they may sometimes be manifested in connection with the body.

Foremost among these attributes is the will. We see the proof of the existence of this faculty in others through the effect which it produces upon their material bodies and upon other outward existences upon which that will is exercised. It is therefore in some measure

connected with the body, but it is not altogether dependent upon the body. Each one is conscious in himself of the power of willing, even when refraining from its actual exercise. Nay farther, the will may be vigorously exercised, but through some bodily defect, such as paralysis of the muscles, no effect or result of that will upon matter may be observed.

Our knowledge of the existence of the will arises from an intuitive act of consciousness. We can put the intuitive perception to an outward test by willing to do something, but we must be conscious of the power of willing before we can thus test it. The human will then is not a material attribute, for it can be exercised independently of the body. Each one knows that he possesses perfect freedom of volition not from what he does, but from an inward consciousness of what he has the power to do. The will of one man is also entirely independent of that of another, and therefore serves to distinguish one from another, in other words to determine the personality of spirit.

The power of thought is also an attribute of spirit. It may, equally with the will, be exhib-

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ited in connection with the body, and by its exercise certain tissues of the body are affected, but it has an existence entirely independent of the body. We are intuitively conscious of the power of thought. It is necessarily one of the first principles of spiritual existence, for which no demonstration can be given. We must exercise that power, and know that we are exercising it, at the very first act of consciousness, before a single step in demonstration could be taken.

Though the power of thought is purely an attribute of spirit, yet it uses the body as an instrument through which it can be outwardly exhibited. Hence in many ways it affects the body ; and as the imperfection of an instrument or its want of full and exact adaptation affects and modifies the result of any power, so the imperfection and lack of complete adaptation in bodily organs may affect and modify the results of thought. Thus the outward conformation of the head and the inward structure of the brain may limit the intellectual capacity, or even give rise to incoherent and irrational utterance. The power of thought, however, exists and produces distorted results

only through the imperfection of the instrument which it uses. There are on record instances of idiots, who, upon losing a portion of the brain, have been restored to a considerable degree of intellectual capacity. The power of thought was present, but the material instrument was not in working order. During sleep also the brain is at rest, but immediately before falling asleep, or when only partially aroused, distorted and incongruous results are produced by the power of thought attempting to exercise itself while the different nerve cells of the brain are unequally aroused.

The power of thought, though thus affected as to its result by the condition of the body and especially the brain, is in itself entirely independent of the body. Just as the power of a steam-engine applied to various machinery will produce different results, each more or less perfect in its kind according to the character of the machinery and whether it is in proper working order, while yet the power of the steam is entirely independent of the machinery which it uses.

This power of thought is an attribute which serves to distinguish personality of spirit. It

is separately exercised by all. Each one is conscious to himself of his own personality by the independent exercise of thought, and men exhibit their personality to others by the different degree in which they possess the power of reflection and the varied manner in which they manifest it. Just as the bodily individuality may be known by the tone of voice, the features, or the gait, so mental individuality is distinguished by the tone of thought, by varied capacity, and by the outward style in which thought is clothed.

The consciousness of right and wrong, and the sense of obligation to pursue the former, is another attribute of spirit. This consciousness is exhibited in actions and is thereby connected with the body, while yet it has an entirely independent existence. In the case of the insane such consciousness is not lost. They are just as fully persuaded that certain things are right and others wrong as are the sane. If there is a difference, the former have perhaps a more vivid perception of this truth; but, through the disarrangement of some of the bodily functions or organs, what is wrong appears to them to be right, and they pursue

that wrong direction with even more determination than the sane are apt to pursue the right.

Even in the case of the sane the body affects to a greater or less degree the manner in which the consciousness of right and wrong is exercised. There is in all men a tendency to depart in one direction or another from the strict path of right. The specific direction which any one person may take, it has been observed, has its outward marks of indication impressed to a greater or less extent upon the body. Whether these bodily indications have resulted from the inward character, or whether the inward character has been moulded by the peculiar formation and abnormal development of the organs of the body, is a question that has had able advocates on both sides. Some have gone so far as to attribute all evil to the body. The truth probably is that there is action and reaction ; the spirit affecting the growth and development of those organs which exhibit the moral perceptions ; and the body in turn, by becoming an imperfect and warped instrument, cramping and thwarting the spirit. Yet even

the most depraved lose not the abstract consciousness of right and wrong. They know and acknowledge that much which they do is wrong ; and there is always a still greater depth of depravity into which, out of a sense of moral responsibility, they shrink from plunging.

This consciousness of right and wrong is a personal attribute. It is not a mere abstract conception, but always conveys with it a sense of personal responsibility. The judgment passed upon one's own actions is spontaneous. There is an intuitive power whose exercise cannot be avoided which at once declares that wrong actions are wrong. Men may err in what they deem right or wrong, their conscience may need instruction ; but however ignorant, however demoralized, they never lose the instinctive perception of a difference between the two. It is one of the first principles, known by intuition, and cannot be demonstrated. Its very existence is its own proof. The universal consciousness of men assures us of its reality.

This consciousness is not a personal attribute in a general sense, but serves, as the other at-

tributes of spirit, to distinguish person from person. Each one is entirely distinct in his moral responsibility. He is accountable for his own individual acts and thoughts. Though there are general principles of right and wrong, his moral responsibilities will vary somewhat according to circumstances. These circumstances are never the same for two individuals; hence, within certain well-established limits of right, there is an endless variety in human responsibility. In this variety we recognize the tokens of separate persons having their own peculiar moral duties.

A sense of religious obligation is also an attribute of spirit, and the highest of its attributes. This is unquestionably exhibited by man alone.

The lower attributes of spirit have been frequently claimed as characteristic of at least some of the lower orders of beings. Thus dogs have been supposed to have a sense of moral obligation, because they exhibit tokens of shame when detected in doing what they know is against their master's will. It is, however, the detection and not the act which affects them. They have no hesitation in re-

peating the action, and so long as their doings are unknown they exhibit no shame. When they see their master they suspect at once that he has detected them. It is very doubtful then whether their emotion is anything more than fear, or at the most the ungratified desire for approbation, which is one phase of pride and emulation. Our Saviour, however, classes pride along with lasciviousness, and St. Paul puts emulation among the works of the flesh. These emotions all belong simply to the animal life.

The same tokens of shame may be seen under circumstances where there is no place for truly moral conceptions. The cock beaten by his fellow will slink away with crouching head and draggling tail. There is, however, no moral degradation in being proved inferior in physical strength or alertness. The feeling of approbateness is wounded, and the cock knows that hereafter the hens will not regard him with favor. Emotions of this kind are connected purely with the physical life. Even among men we frequently see the exhibition of a false shame—that is, shame which has no true moral significance, or which arises from

doing right in the face of ridicule. Conscience may enable one to see the right, who, while trying to follow it, will slink away from the sight of evil companions, or, if he cannot avoid them, will succumb to their taunts. In such cases the outward signs of shame are the tokens merely of the animal emotion of approbateness, and this emotion sometimes overpowers the sense of moral obligation.

Again, the power of thought seems to be exercised by the lower animals, yet in this man possesses a far higher faculty than any which appears in them. In the lower animals the power of thought is greatly restricted and, so far as we can perceive, always exercised in connection with the nurture and preservation of the animal life. It is largely a matter of simple physical observation, memory, and instinct. Even in those remarkable instances in which there seems to have been a combination of separate ideas, there is nothing higher than a concrete conception. There is no token of any abstract reasoning, such as could properly be called the power of thought.

The human will is to be regarded as an attribute of the spirit, not so much from the

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effect it produces as from the consciousness of its existence, even when not exercised, or when the body through disease or accident is disabled. The exercise of will is also exhibited by all living beings, however low in the scale ; but we can hardly conceive that they have any consciousness of that will, except when in actual exercise. To be conscious of it otherwise, they must be capable of abstract thought. They must have the power of representing to themselves an action or a feeling entirely divested of the concrete idea which first presented the consciousness of will. The will serves to distinguish personality in animals, but, so far as we have evidence, it is only that material physical personality which arises from the actions of the body.

The sense of religion is, however, purely an attribute of spirit. Some have indeed attributed this faculty (or at least a faculty which might be considered the crude beginning of a sense of religion) to such animals as exhibit intelligence and docility. Thus it has been asserted that the relation in which a dog stands to his master is similar to that which men sustain toward God, and that the affection and

devotion which a dog exhibits has all the essential characteristics of religion. Such an assertion arises from a strange confusion of ideas. Affection and devotion between animals has been frequently manifested of a character entirely distinct from parental or sexual instinct. Animals of different kinds, as dogs and horses, even birds and quadrupeds, have become so attached as to be unhappy when separated, and to be ready to expose themselves to harm in defence of each other.

Affection and devotion may thus exist in a marked degree where there is no disparity in nature, or may be extended by a higher animal to one of an essentially lower order; whereas the distinctive feature of religion is a sense of devotion and reverence due to a being of a higher nature. Such emotions exhibited by animals toward each other are altogether physical in their character and origin, and though quite different from the sexual and parental instincts, are to be classed along with them.

Even when the devotion is exhibited toward a higher being, it is not necessarily an attribute of spirit, unless that higher being is

recognized as a spirit. We have no reason, however, to believe that the dog has any conception of man as a spiritual being. As far as we can perceive, the dog regards only man's physical powers and capacities, the ability to maintain his authority as master or the kindness shown. This submission to and respect for those of the same nature yet possessing higher powers and capacities is constantly seen among men. No one for a moment, however, thinks of calling such emotions and actions in any sense religion. True religious perceptions can exist only in one who has the clear consciousness of the existence of higher spiritual beings, and of the obligation to submit to their will, and that by so doing he can alone secure his happiness.

#### SUMMARY.

The proofs of man's personality are of two classes, derived from the attributes of the body and of the spirit, the two parts of which man is composed.

1. Personality shown through the material body. This is exhibited not in the attributes of mere dead matter, such as extension, at-

traction, impenetrability, etc., but in those which characterize a living sentient body. First stands the consciousness of a distinct physical existence, which through all the outward changes of the body has ever remained one and the same ; secondly, all such emotions as pertain to the support and growth of the body ; thirdly, the instinct of self-preservation and self-advancement ; fourthly, the physical relation toward others as personal friends, or parent and offspring, together with all those purely physical emotions connected with these relations.

These acts of consciousness and these emotions exhibited in and through the body are all individual and distinctive in their character, and serve to indicate and identify personality.

2. Personality shown through the spirit. First, by the will : though this is also a bodily attribute, yet the consciousness of the abstract power of will, even when unexercised, is purely spiritual ; secondly, by the power of thought ; thirdly, by the consciousness of right and wrong ; fourthly, by the sense of religion. These are all individual attributes and serve to distinguish one spirit from another ; while

by their general likeness they prove that the spirit of one man is of the same nature and substance as the spirit of another.

## II.

### PERSONALITY OF GOD.

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**W**HAT is meant by GOD? The widest and most general import of that term is: The Power by which all things, material and spiritual, exist as they exist.

There are four possible hypotheses concerning the nature of that Power: first, that it is mere abstract law, having no true concrete existence, as the atheist declares; or, secondly, that it is the animating spirit of the universe, found everywhere, in everything, and incapable of existence apart from matter, as the pantheist would assert; or, thirdly, some real existence, who established the multiform law, by which the universe was developed and is still controlled, but removed from all immediate present connection even with intelligent and thinking creatures, as many philosophers and scientists would seem to maintain; or, fourth-

ly, the Christian idea, that GOD is a real existence, the Creator of all things, ever present with, ever guiding and protecting those whom he has been pleased to form.

To call GOD mere abstract law, is really to assert that there is no GOD. Law is simply the orderly arrangement of observed facts. It is nothing in itself, a mere idea. It has no more truly substantive existence than any other abstraction, as virtue, health, or liberty. Such ideas may be personified, and it is only by personification that we can attach to them any notion of positive existence. Unless we presuppose a lawgiver, law can be thought of only in connection with that which is ruled. It can represent only a mode in which matter exists. There could be nothing beyond and beside pure and utter materialism. There would be no GOD.

Pantheism is a reaction from Atheism. The whole universe, including the human race, constitutes the one GOD. He is as much an object of worship in a blade of grass as in the highest of spiritual beings, if such beings exist. He is the animating Spirit of the world, abiding in all and every one of the material objects,

animate or inanimate, that meet our sight or of which our senses in any way take cognizance. Those who hold such a view are very far from getting clear of the degradation of materialism. Matter must form a constituent part of GOD when regarded in such a light. We cannot avoid dividing the objects of nature into animate and inanimate. There is a marked distinction between them. To the pantheist the inanimate must be GOD equally with the animate. But in the former we see no indication of spirit. The name inanimate is given them for that reason.

If, however, the presence and tokens of GOD be limited to animate objects, strict pantheism, that once recognized a god in every stream and rock and tree, is abandoned. Even with this limitation the pantheistic idea is self-destructive. All beings which give any indication of a spiritual existence are absolutely distinct. They have separate wills and objects in life. They are animated by various and opposing dispositions. It is impossible to conceive of one GOD existing under such an innumerably divided form, and under such divergent and contradictory conditions.

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Of late years a still more limited and modified outgrowth of pantheism has come into vogue, which seeks to avoid the degradation of a virtually material GOD, or one manifested in the lower animal life, while yet it acknowledges that only of which the material senses can give us information. This idea of GOD is drawn from the contemplation of man, the highest of all visible beings. It has been called humanitarianism to distinguish it from anthropomorphism. God is not conceived as existing in a human form, but as the ideal of human life; as concentrating in one general existence the perfection and fulness of human attributes. Such an idea is evidently an abstraction, just as much as to make GOD synonymous with universal law. He cannot thus receive the worship and homage of men.

They who hold this view make the highest recognition of the existence of GOD to consist in their efforts to develop to a still higher and nobler degree the moral and intellectual powers of men. In their system, though there may be a place for praise, it is only that inward silent satisfaction which rejoices in all that is great and good. There is, however,

absolutely no room for prayer. Sin loses its guilt, except so far as it interferes with the peace and happiness of others, and becomes only an unfortunate and unhappy tendency. Man is the beginning and the end of every thought and aspiration and effort.

Such an abstract theory virtually denies the existence of GOD. It makes man the highest of all known beings, and proposes by a process of self-development to raise the human race to a condition in which, at some future time, it might be worthy of the name of GOD. Man does indeed exercise a controlling influence in the world and over many things that it contains ; but there is much that is entirely independent of his authority or direction. If GOD be no more than an abstract, generalized humanity, what is to be said of that which lies entirely beyond the domain of man ? The theory does not and cannot meet the definition of GOD, generally accepted even by avowed atheists, that He is the power by which all things exist as they exist.

It is impossible by any subtle distinction or abstraction to escape a virtual atheism, without admitting the true substantive existence

of GOD, and that that substance is pure spirit above and beyond and entirely distinct from the substance of matter.

Some, however, strive to occupy a middle ground. While admitting the possible substantive existence of GOD as a Spirit, they would maintain that we have no evidence to prove it, and that we can know nothing of His nature or attributes. We know of the existence of the world and that it is ruled by law ; but whence came this law that rules, or this matter which is ruled, they declare we cannot tell. It is possible that a Higher Power may have once set in motion the vast self-sustaining system which we see ; but if so, he has long since left it utterly and solely to its own workings ; for law is absolute, irresistible, wholly destitute of moral or religious instinct, and continues in one unvaried and unceasing round.

The question to be determined is one purely of evidence. The agnostic declares : We have no evidence of anything but matter and an animating principle of life. Whether the latter be simply a mode in which the former exists, or the token of a separate independent

reality, called spirit, is a question not yet determined, and perhaps never will be determined. At any rate, the highest kind of spiritual existence of which we have any knowledge is the human spirit, and that invariably joined to a material body in such a way as to make a single indivisible person.

Is it true, as the agnostic asserts, that we have no evidence of spirit existing independently of matter? The knowledge of the existence of matter is conveyed to us through the outward material senses. In perfect analogy with this, the knowledge of the existence of spirit is conveyed through the inward perception of the spirit. Every man is conscious of his own spiritual existence. He knows it, just as well and certainly as he knows the reality of matter. Though his spirit is joined to a material body, he knows that it is entirely distinct from the body, while manifesting itself through the body, and having its actions and powers in some degree circumscribed and limited by the instrument which it is compelled to use.

In like manner we know of the existence of an inward spirit, separate and distinct from

our own, in every other man ; for we see all the outward tokens of a spiritual existence exhibited by others, as well as by ourselves. We cannot, it is true, participate in the inward consciousness of another, and though this intuition is the real ground upon which any one is assured of his own spiritual nature, yet the outward tokens of such a nature, which we see others exhibit, are sufficient to assure us that all men are constituted alike in the inward spirit as well as the material body. It is not so much because others declare that they too possess an inward consciousness of a spiritual existence, as because we see the outward manifestations of the same independent will and power of thought, and the sense of personal moral and religious obligations, that we believe each man to possess a personal spirit of his own.

We have then the power of recognizing, not only the existence of our own spirit, but also the existence of other entirely independent spirits. The very basis upon which spiritual agnosticism is reared, the impossibility of ascertaining the real existence of any spirit beyond that which animates one's own body, is taken entirely

away. We have proper and sufficient evidence of the existence of other human spirits,—evidence depending not primarily upon the body, but upon the exhibition of spiritual attributes, and upon the body only so far as it is an instrument for the exhibition of spiritual attributes.

In like manner it is possible to have proper and suitable evidence of the existence of spirits that are not human. This evidence is conveyed to us partly through outward matter, partly through the inward spirit ; but through outward matter only as the latter exhibits the tokens of spiritual power and attributes working in and through it. As we have evidence that the spirits of all men are alike in nature, and have the same kind of powers and faculties, so it is possible to have evidence in reference to spirits not human that they have a nature higher or lower than man's spirit, and to estimate, so far as man's finite mind permits, the degree of that difference.

We are not then entirely ignorant of the spiritual world beyond the limits of our own personal consciousness and experience. Individual human spirits, doubtless, have their own

peculiar personal idiosyncracies, and yet we are confident that we know all their essential characteristics, and that these are entirely and absolutely identical in all men. Having thus clearly the power to pass beyond the bounds of our own spiritual existence and experience, it would be just as unreasonable and unscientific to set an arbitrary limit to the farther exercise of that power as it would be to limit the field of inquiry into the laws and processes of outward nature. We can know of the real existence and the nature of other spirits than human, if only we have the proper and sufficient evidence.

We know of the existence of a Supreme Spirit by intuition. It is a fixed conviction which all men possess, and of which no one can possibly divest himself, that there must be a source and a cause of all whose existence our senses and our inward consciousness assure us. Inasmuch as there is a world of spirit as well as matter, that source and cause must be in part if not wholly spiritual. There is a like intuitive consciousness that it must be one and indivisible ; for though polytheism has widely prevailed, yet wherever we have records and

traditions still surviving we know that monotheism preceded polytheism. As spirit is universally felt and conceded to be a higher state of existence than matter, either both must have been eternally existent (and then there would be a dual, not a single origin for the universe), or the latter must have proceeded from the former. Hence all men instinctively feel and represent GOD to be a pure spirit.

This Supreme Spirit is not a bare abstraction, an inflexible insentient law, a mode of material existence, a mere force without will or purpose of His own. We have proper and sufficient evidence to determine His personality,—evidence precisely similar to that by which the human personality was determined. It consists partly of that impress of Himself which GOD has stamped upon the material universe, partly of that inward revelation of His spiritual attributes which He ever makes to the spirits of men.

1. GOD's personality is exhibited in and through the material universe in a manner largely analogous to the exhibition of human personality through the material body. The portion of matter which man's spirit pervades

and controls is limited to his body. GOD, however, pervades and controls the entire universe. The exhibition of His personality through material organization is therefore on a far grander scale.

We have seen that human personality is shown, first, by a consciousness and clear perception that through all outward changes of the body, however varied, each man has remained one and the same individual,—a sense of unity and indivisibility apparent not only to one's self but to all others.

Now there is a unity in all nature. The more the various properties of matter, and the laws by which the universe is sustained, are studied, the more clear does that unity become.

Long since the apparently innumerable kinds of matter were reduced to a comparatively few elements. The spectroscope has recently proved that these same elements exist not only throughout the entire solar system, but even in the remote fixed stars of the eighth magnitude, and that they possess there the same physical properties as on this earth. In the spectra of many of the stars absorption

bands are clearly seen, proving the presence of an atmosphere loaded with vapor similar to that of our own atmosphere.

The light of the stars obeys all the laws of the light of our sun. It is equally refrangible, subject to polarization ; when expanded by the prism it shows the same analysis of colors. These colors are sensations caused by successive waves of some rapidly vibrating medium. They will vary if the rapidity with which the waves of light strike the eye be increased or diminished. This play of colors is conspicuous in the double stars, the colors being frequently complementary. In single stars there has been a change of color in the progress of time. Thus Sirius was regarded by the ancients as a red star, but is now a type of the white. Capella, formerly red, now shines with a pale blue light. Whether this arises from a relative change in rapidity of motion, caused by a change of direction or in the absorptive power of their atmospheres through loss or increase of vapor, or from a greater or less degree of incandescence, is a matter of conjecture. Under any of these suppositions, the changes show

that stellar light is in this respect subject to the same laws as solar light.

Terrestrial light is capable of transformation into heat, and that again into electricity and magnetism. The existence of stellar light possessing the nature and properties of solar light would therefore argue the existence of heat and electricity in the remote stars.

The matter of the stars is certainly affected by attractive and repulsive forces. The attraction of gravitation is seen in the fact that double stars revolve in ellipses, in a determinate period of time, around their common centre of gravity. The attraction of cohesion is manifested in the fact which the spectroscope reveals that their light proceeds from an incandescent solid mass. Repulsive force is shown in the sudden outburst of great brilliancy in what were once thought new stars. The spectroscope has shown that this is due to an enormous irruption of hydrogen.

There are also indications of the existence of extensive spots on the stars, similar to those on our own sun, and no doubt arising from similar causes. From all these observations, it has been concluded that the stars have both

matter and physical properties identical with those of our sun.

Beyond the region of the fixed stars, the nebulæ have been ascertained to consist, some of mixed gases and solid matter; some of pure gas, nitrogen and hydrogen, in a luminous state, but low temperature and small density. The nitrogen spectrum of the great nebula of Orion presents the peculiarities of the nitrogen spectrum produced by an electric spark at high tension. Hence "Secchi concludes that the nebulous mass must be in the same condition as terrestrial nitrogen in an electric current of high tension." The annular and spiral forms of many nebulæ would indicate their obedience to the law of gravitation. The nebulæ, therefore, in light, color, electrical condition, and gravitation, appear to be at one with the rest of the universe.

Since then the whole range of material existence in all its varied forms, in its many and rapid changes, throughout its widely separated parts, exhibits such a fundamental unity, we cannot but conclude that the source and cause whence all things sprang must also be characterized by unity. As far as matter and its

properties are concerned, we cannot divide the universe into two or more parts, exhibiting contrariety and opposition. It is a single and indivisible whole, as the very name "universe" implies. That Power, therefore, by which all things exist as they exist is likewise one and indivisible; that is, He possesses the first and fundamental characteristic of spiritual personality. The unity of the material universe exhibits the personality of GOD just as plainly as the unity and indivisibility of the human body exhibits the personality of man.

The matter of the universe is not only everywhere identical and possesses the same properties, it is also characterized by order and progression, through which its present organized existence is maintained, and may even reach a higher state of advancement.

The accomplishment of the perfection of any work by successive steps, each approaching more nearly the ideal existence which, when finally wrought out, we see must have been in view from the beginning, is the token not of blind, insensate law, but of a personal agency. All experience teaches us this truth, and there is no counter experience.

A sculptor takes first a rough block of marble. He hews it into somewhat of a symmetrical shape. Presently, the head and shoulders and limbs of a man appear in vague outline. Then the figure becomes so far developed that we recognize the peculiar attitude and action of a Hercules or an Apollo. Then the firm, strong muscles of the arms and thighs appear beneath the chisel's touch, and finally the features are made to exhibit the expression of painful toil, or severe determination, or triumphant success. The whole process of development, though we saw no one at work, would prove the constant oversight and labor of a personal intelligence and a personal skill.

The records of the past show that many processes of development have been going on in the world, but all guided by a personal intelligence, having a specific end in view, though it was not always clear to how great an extent that end could be attained.

Thus men from the earliest ages have been engaged in domesticating and improving various animals. We may be certain that the earlier races never dreamed of the high state

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of domestication and improvement which some animals have attained ; but still they had in view, all through the long series of centuries, the one end of making animals serviceable to themselves in various ways. This improvement is the result solely of the direct personal agency of man. Without his guidance it would never have been attained, and, were his care and attention withdrawn, those animals would either speedily perish, or ere long relapse into their original wild state and become of little if any use to man.

The same personal agency is evidently concerned in the achievement of progress in the arts and sciences and in the successive inventions and improvements in all the appliances of manufactures, commerce, and agriculture. All progress and development of which we really know the cause has arisen from direct personal agency, not from the operation of blind, insensate law. A true scientific analogy would lead us therefore to look for a like personal agency where we see progress and development of whose cause we are ignorant.

The earth bears evidence of having, by a slow and long-continued process, progressed to

its present condition, from a state in which neither vegetable nor animal life was possible. After a long series of changes it became fitted for vegetable life, then for animal existence. In each case, with some remarkable exceptions, there was a progressive development from the lower to the higher orders.

The earth is also a member of the solar system. Here again we find order and progress. Each member of that system obeys the same laws. There is due proportion and symmetry in all its parts, yet not such absolute uniformity as to suggest that it is the work of an unintelligent power, a mere machine, or an abstract automatic law.

Thus there is a certain relation between the distances of the successive planets, which, though not absolute, is sufficiently accurate to preclude the possibility of a mere chance arrangement. This relation was first pointed out by Kepler nearly three hundred years ago. In the latter part of the eighteenth century Bode formulated the law more precisely. According to this progression, a planet was evidently wanting between Mars and Jupiter. An association of astronomers was therefore

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formed for the express purpose of searching for the missing planet. At length, on the first of January, 1801, the first of the long series of asteroids was discovered. The average distance of all these minute bodies corresponds with sufficient accuracy to the law of Bode. The distance of Neptune, the most remote of the known planets, varies, however, considerably from this law.

The planets revolve in their orbits and on their axes from west to east. The satellites of Uranus and Neptune form an exception to this rule. The densities of the successive planets vary greatly and so capriciously that it is impossible to assign any law. Order accompanied by more or less unaccountable variation will in like manner be found to characterize all the motions and relations of the various bodies of the solar system.

There are indications of a like order and progression throughout the universe. The numerous double, triple, and even quintuple stars, show that there are systems of worlds obeying the same laws of motion which govern our own. There are also circular and spiral nebulæ which appear to be the first beginnings

of the formation, out of diffused matter, of new systems similar to that of our own sun.

Now, in all this wondrous symmetry and proportion, while the laws of harmony and stability are observed, there is no such rigid uniformity as to show the operation of mere automatic power. In human productions the difference between machine work and the labor of an artist is clearly apparent. In engravings that are in large part executed by machinery, there is a smoothness and exactness of finish that can never be successfully attained by hand-work, but there is also a dull uniformity, a want of character and life, that makes them far inferior in value and beauty to the productions of the hand of a true artist. The same may be said of statuary. The copy of the work of an artist, if made by machinery, is easily distinguished from the original. The impress of the dead machine is plainly apparent in the one, and with equal plainness the hand of the living artist is seen in the other.

Not only is harmony and stability preserved in the organization and the movements of each separate body of the universe but also in their

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various complex relations toward each other. The more numerous these bodies, the more disturbing is their influence upon each other, and the greater likelihood of confusion and chaos, the utter destruction of all order, harmony and beauty.

The velocities and distances of the heavenly bodies are so proportioned that they shall never recede constantly from their centres of attraction nor be drawn finally to coalesce with them. The secondary planets, or moons, are never attracted from their own primary to revolve around another, or to describe an independent orbit around the sun. The planets, though exerting an appreciable attraction upon each other, do not change the mean position or extent of the orbits of any nor their mean velocities. All this arises largely from the fact that the motions and the distances of the various members of the solar system are incommensurable, and that while the planes of their orbits are not the same, they do not separate widely. In this last condition, however, absolute uniformity is not maintained. The planes of the comets and some of the asteroids have a wide divergence. The amount of

matter contained in these bodies is however so small as to affect in no appreciable degree the movements of the other heavenly bodies.

The mutual relation of these numerous bodies never then returns to precisely the same state and condition. The influence they exert upon each other is never accumulated in any one direction, but being exerted from all sides in succession, the resulting inequalities of motion counteract each other and the mean positions remain unchanged. Automatic motion is however uniform and could never produce such an endless series of incommensurable results. We can conceive of no power by which the present system of the universe has been brought into being except that which depends upon the exercise of a personal agency.

2. The personality of the Supreme Spirit is shown not only by its evident impress upon the material universe, but also by the inward manifestation of His spiritual attributes which he discloses to men. The knowledge and proof of this inward manifestation depend upon the same kind of evidence as that upon which we receive, as a truth, the existence of

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human spirits and their communication with each other.

A man's knowledge of the existence of his own spirit is an intuition. He is conscious of possessing various powers which are not physical and must therefore be assigned to the unseen spirit. He is aware that he exhibits these purely spiritual powers through the outward actions of the body. When he observes in other men the same actions, indicative of like thoughts and purposes with his own, it is a logical and necessary inference, that all men, equally with himself, possess individual personal spirits as well as bodies.

Beside this knowledge derived from the observation of outward actions, human spirits communicate directly with each other, and exert a strong mutual influence. There are some men naturally born to command, who are capable of exerting a controlling influence over others for good or evil. This results from no physical property or attribute, but simply from the superior power of the will and the determination of the spirit. Others again are revered and esteemed for their pure morals, their gentle disposition, their kindness and

beneficence. This reverence and estimation arises from no physical emotion, but spirit comes in contact with spirit and recognizes a moral superiority.

Human spirits also mutually react through the power of thought. By this, continual progress is made in knowledge, and the powers and capacities of the human intellect are strengthened and enlarged.

The exhibition of spiritual attributes through the instrumentality of the body greatly assists the exercise of the powers of the spirit, but is not absolutely necessary for that end. There is plainly a direct communication of spirit with spirit. The presence of a commanding spirit is felt at once, even before there has been sufficient opportunity to observe outward act, or word, or look. The spirit is often repelled at the very presence of an immoral man, when there is in his personal appearance no outward indication of his character. There are also numerous instances of coincidence of thought and feeling and purpose even at great distances apart, that can hardly be attributed to chance. This is especially to be noted in the many well-authenticated instances of the

sufferings or death of friends being communicated in some mysterious way to those deeply interested in their welfare.

By like tokens and observations the spirit of man is conscious of the influence of a higher and more powerful spirit directly exerted over his own. When we stand in the presence of some sublime and majestic object of nature, such as the boisterous ocean, stretching far as the eye can reach, dashing its countless waves against a rock-bound coast, the sense of a mighty unseen power will make its way into the soul. As we gaze upon the wide expanse of the sky and strive to realize the myriads of starry worlds, and the immeasurable distance of those remote orbs, at which, if we could but reach them, we would doubtless observe beyond them other stars equally remote, our souls are filled with a consciousness of overpowering majesty and awe.

These impressions are not the results of reasoning ; they are emotions felt, and accepted as indications of something beyond mere physical force and space. It is not the dead inert matter that affects us, but the living energy exhibited. It is not the sense of fear that

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oppresses us, for we may be in a position of perfect safety and yet realize precisely the same emotions. Just as the spirit of a man communicates with his fellows through the outward change of expression in the features, so must we conclude that the Supreme Spirit communicates with the spirits of men through the outward majesty and beauty and vastness of the material universe. As we contemplate outward nature we cannot rid ourselves of the conviction that there is a will and a purpose immeasurably superior to our own, to whom we must needs bow in submission, and upon whom depends our own destiny. This universal conviction has found embodiment in the poet's words "There's a divinity that shapes our ends rough hew them how we will."

The Supreme Spirit communicates with the spirits of men not only through the instrumentality of outward nature but also directly, spirit with spirit. The moral perception of right and wrong, it was long since seen by the profoundest philosophers could rest upon no other foundation. In accordance with this Socrates professed to be ever accompanied by a spirit of a higher nature than his own, that

checked him when about to do what was wrong ; and he relied not so much upon his own judgment as upon this inward monitor.

No theory of mere utility or congruity, or pleasure even in its highest sense, can lay an adequate foundation for morality. Morality consists in following the right because it is right, not because it is useful, or in best accord with the highest development of humanity, or because it conduces to the greatest happiness. These are all purely relative considerations ; while right and wrong presuppose the existence of absolute truth. This distinction being necessarily independent of man, entirely external to him, must be conveyed to him from without. The consciousness of right and wrong is an emotion called into exercise by the direct action of some external spirit to whose suggestions the human spirit immediately responds, and thus recognizes the personality as well as the superiority of Him who can so influence the personal character of each man.

The spirits of men are also endowed with religious perceptions. In these again we observe the direct communication of spirit with spirit.

There is an innate capacity in the human spirit to receive religious impressions but not to generate them. It has been said with a perhaps more or less conscious sneer, that religion is a matter of education. Thus Lindsay (Mind in the lower animals Vol. 1. p. 213) : "In the human, infant or *child*, even of the most highly cultivated men, there is *no innate religious sense*. It has, like the moral sense, to be *created and cultivated*." Without seeming to know it, he has stated precisely the Christian doctrine. A sense of religion is created and cultivated. It is the work of an external power. It is the result of the direct communication of GOD'S spirit with man's ; or of the teaching of those men who had themselves previously received a religious training. For if religion be not innate man could not have taught himself. All self-education is but the expansion, and development, through experience and observation, of that which already, in germ at least, exists in the mind or spirit.

If, however, religious impressions be received from other men, whence did they receive them ? We must evidently, in our backward search, say that there is an endless series of

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such religious communications to successive generations of men, and then because they have no beginning it is equivalent to declaring them innate ; or else we must say that they have come from some external source ; and, because these impressions are made upon the human spirit, that external source is some Superior Spirit.

If then the original source of religious impressions be a Superior Spirit, we are warranted in putting confidence in the inward consciousness found in every man with greater or less distinctness in proportion to the degree of his religious culture, that there is a Supreme Spirit who directly guides and instructs the spirit of each man during his life in this world. The exertion of this influence is a personal act, and through it we recognize the personality of the Supreme Spirit with just as much certainty and clearness as we recognize the personality of the spirits of our fellow men by the influence which they individually exert upon each other.

## SUMMARY OF PROOFS.

To sum up the proofs of GOD's personality. These proofs, as in the evidence for man's personality are of two classes.

1st. A personality shown in and through the material universe.

First. The perfect unity exhibited through all things, of which we have any knowledge, argues that the power by which they exist, possesses likewise a perfect and indivisible unity. This cannot be said of mere abstract law, for the laws of the universe are many and diverse. There must be behind these laws an existence which is one and indivisible characterized by this fundamental principle of personality.

Secondly. The universe exhibits a progression and development in its formation. All progressive advancement in utility, in beauty, in better adaptation to special ends and purposes, of whose origin and cause we really *know* anything, and which are not the subjects of mere conjecture, has resulted from the exercise of the personal guidance and control of men. In the absence of proof to the contrary, the logic of science, which bids us look for similar

causes where there are similar results, would not only justify but require us to attribute to a personal agency the progressive development so visible in the formation of the world, and in the creation of its living inhabitants.

Thirdly. The stability of the universe depends very largely upon the fact that all its varied and multiplied movements are mutually incommensurable in time and space. Such movements cannot be automatic, the result of mere law. Law, however complex, must eventually run its full course, and all those bodies which it controls will necessarily return to the same relative positions. The incommensurable nature of times and distances of the various heavenly bodies is incompatible with the idea of the universe being a mere machine. There must have been a personal intelligent agency concerned in its formation.

2d. A divine personality is shown by and through the inward manifestation of the Divine Spirit to the human spirit.

First. Every man is conscious of an inward conviction that all the wonders and beauty and adaptation of nature arise from the will and purpose of a Superior Being. This inward

conviction arises from no process of reasoning, but, being common to all, can be nothing less than a divine inspiration, the voice of GOD communicating directly with the spirits of men.

Secondly. Moral intuitions, the clear perception of a distinction between right and wrong, can find no other solution to the problem of their existence than the direct personal influence of the Divine Spirit. The labored attempts to account for the power of the laws of morality by a theory of development have a defect similar to that which lies at the basis of material development. The distinction between right and wrong must be assumed. It cannot be accounted for. Nothing more can be said of it than that it exists and that the human mind is conscious of that distinction. Just as in material development, the existence of matter and life are not accounted for but assumed.

Thirdly. The sense of religion has not its origin in the human intelligence or experience. It is imparted from without. From the very nature of such impressions the source whence they come must be a personal existence equally with the human spirit whom He guides and controls.

### III.

#### TRI-PERSONALITY OF GOD.

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THE tri-personality of GOD is largely, if not wholly dependent upon revelation for its proof, yet there are some points of view from which nature and philosophy have a bearing upon that truth. With the increasing complexity of organized existence there seems to be an increasing complexity likewise in their personality.

1. There is a kind of personality which may be attributed to vegetable life. The individual plant has a separate existence of its own, marked by peculiar characteristics, and possessed of its own specific attributes. New individuals possessing a separate personality are raised from seed. In these, while the species remains the same, there is more or less of variation. The same vine, or tree, unaltered in any respect, may however be propagated from

buds or cuttings, or by grafting. In such cases no new individual is formed. The developed bud or graft is, for all intents and purpose, still a part of the parent plant from which it was taken. Although the successive buds or grafts may have come from apparently vigorous parents, the decrepitude and weakness of old age will at last manifest itself in incurable disease. This was notably exhibited a few years ago in the potato which is ordinarily propagated from what is in reality a consolidated bunch of buds. Many of the varieties of grape cultivated in Europe are becoming exceedingly liable to disease. No doubt it is largely due to the fact that old age is creeping upon them. Many of the best kinds of apple that have been long cultivated are beginning to show signs of deterioration. In all plants thus propagated there is but a single personality, advancing from youth to old age. Could the nature of the vine, for instance, have permitted the growth of a stem sufficiently large to have afforded nutriment to all the innumerable cuttings that have been taken from it, they might have all remained attached to the original stem. Among plants there is

no double or multiple, but there may be a divided personality.

The difference between a multiple and a divided personality should be carefully noted. In a plant there is a unipersonality, capable of division. For example: all Delaware grape-vines have the same appearance and manner of growth, and produce grapes of the same flavor. These vines all participate in the various properties and attributes of the original plant. They participate in that which constitutes its personality. The personality of all Delaware grape-vines is therefore one and the same, and yet that personality has been divided. Each plant is distinct, and lives or dies without affecting in any manner others of its kind.

2. When we pass from vegetable to animal life there is a change in the character of personality. Among the lowest animals we still observe the possibility of a divided personality as in the case of the hydra and asterias, already noted. In the higher animals, however, such a division is no longer possible, but the will and power of choice is developed in a higher degree. Their personality becomes more com-

plex. They not only live and grow, they are not only conscious of such appetites and desires as minister to the increase of the body, they are not only able to perceive and appropriate whatever may be necessary to sustain existence, but are also capable of remembering and combining outward perceptions so as to form plans and purposes through which to gratify their various physical emotions. This capacity has sometimes been called reason, but in very few if any animals does it approach in its real character the human reason. These animals differ widely in temperament and disposition as well as in outward appearance. They constitute separate individuals. Each has his own personality ; and that personality is one and undivided.

3. Some have maintained that the animals of higher intelligence, equally with men, have a spirit, the seat of reason and moral responsibility, at least in their germs. For our present purpose it is unnecessary to decide this question. It is at least generally allowed that man possesses a twofold nature, that he has an organized material body affected by various emotions and passions of a purely physical ori-

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gin ; and that he also has an immaterial spirit to which belong all truly moral and religious perceptions and emotions.

This twofold nature furnishes the means for distinguishing a bi-personality in each man, while at the same time he is a single individual. This bi-personality consists not in the simple union of a body and a spirit. Neither the material body, nor the substance of the spirit, constitutes the personality of man ; but it is something entirely distinct, though exhibited through the attributes of both spirit and body. The one part of this personality is manifested through the emotions and passions and desires arising from the material organization of the body ; the other part through those moral and religious perceptions and those high aspirations that characterize the spirit.

At a very early period in the development of the human intellect this truth was clearly seen. The earliest Grecian philosophy was purely physical. Even in this the existence of two distinct principles is clearly recognized ; the one in many respects opposed to the other, yet both co-operating in one harmonious result. Heraclitus, born about 500 B.C., notes

the constant struggle of natural forces, and their unceasing flux and reflux. “Warfare is the parent of all things” (*πόλεμος πατήρ πάντων*), “all things remove nothing abides” (*πάντα χαρεῖ καὶ οὐδὲν μένει*), are two aphorisms preserved by his followers.

At a later period when the idea of spirit began to be separated from that of matter, these distinct and opposing energies were more clearly perceived. Thus Socrates recognized within himself a power that on many occasions resisted his natural impulses. He called it a divine influence, the voice of a Superior Spirit speaking to the human spirit the higher and nobler part of man. This voice hindered Socrates all his life long from engaging in public affairs, as was usual with other Athenians, lest he should encounter odium and by a premature death fail to secure any real benefit to himself or others. At this trial also the same voice bade him make no previous formal preparation for defence, but trust to the inspiration of the moment—a course of action singularly parallel with that which Christ recommended to his disciples. “When they deliver you up, take no thought how or what ye shall

speak ; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father that speaketh in you."

Plato, of whose philosophical views we have a fuller and clearer exposition, brings out with still greater distinctness the fact of this inward duality of person in man, while there is yet but one spirit. He likens the human spirit to "the combined power of a pair of winged steeds and a charioteer." . . . "In the first place then, our ruling power drives a pair of steeds. In the next place, of these horses it has one that is good and noble and of similar (i.e. good) extraction, but the other is of opposite extraction and opposite character ; our driving is therefore necessarily difficult and troublesome" (Phaedrus, § 54). In this graphic manner Plato pictures the struggle between the higher faculties and attributes of the spirit and the lower passions, which when allowed loose reins drag men to ruin, while yet there is but one charioteer, one ruling spirit. Plato represents the human soul in three points of view, the appetitive ( $\tauὸ\ \epsilon\pi\iota\theta\nu\mu\eta\tauικόν$ ), the passionate ( $\tauὸ\ \theta\mu\o\iota\delta\epsilon\varsigma$ ) and the rational ( $\tauὸ\ \lambda\o\gamma\iota\sigma\tauικόν$ ).

The last is the charioteer ; the two former are the driven steeds. These divisions were apparently formed to correspond with the natural gradations of living beings, plant, animal, man. There is, however, no such clear and wide distinction between the "appetitive," and the "passionate," as between these two and the "rational." The former constitute one phase of man's personality ; the last, another phase. So that man is properly bi-personal and not tri-personal.

Aristotle recognizes the same truth. He makes happiness the greatest good, and the end of all human actions—happiness not in its lower sense of mere amusement and bodily pleasure, but in its highest sense, viz., an activity of the mind guided by and directed toward virtue. This happiness results from the performance of the peculiar work of man as man. This cannot be the mere act of living, for plants share with man the life of nutrition and growth. Nor is it the sensitive life, for this he enjoys in common with the horse, ox, and every animal. There remains, however, a certain activity of the rational being, which, when exercised according to virtue continuous-

ly through life, constitutes true happiness. The reason must control on the one hand the lower passions, and appetites, and on the other hand must rightly develop its own activities. Again we have the same bipartite, or bi-personal character attributed to men.

St. Paul also has in a most vivid manner depicted this same struggle between the higher spiritual nature guided by the voice of GOD, and the lower animal nature led away by the power of sin. It is the expression of his own inward experience and therefore a true delineation of the human nature. "That which I do I allow not ; but what I hate that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing ; for to will is present with me, but how to perform that which is good, I find not. For the good that I would I do not, but the evil that I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then the law, that when I would do good, evil is present with me. For I de-

light in the law of GOD after the inward man ; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members."

This bi-personality is not a result of the composite nature of man. It does not arise from the distinction of "mind" and "members," the "spirit" and the "body;" but there is a "law," or ruling power, in the mind, and another law, or ruling power, in the members. The one phase of personality works upon the passions and appetites of the body, the other phase upon the faculties of the spirit. Even in the case of a purely material being the conception of bi-personality is not impossible. Professor Bain contending against the idea of the spirit having a substance distinct from matter concedes this when asserting that, "one substance with two sets of properties, two sides the physical and the mental,—a *double-faced unity*—would appear to comply with all the exigencies of the case." (*Mind and body*, p. 196.)

2. Now if unipersonality is characteristic of plants and the lower animals ; and bi-person-

ality of man a being of an essentially higher nature, we would naturally anticipate that the Power by which all things exist, the Supreme Spirit, having a still higher nature than man's, would possess a personality of a more perfect character. The question then arises; Is unipersonality or multiplex personality the more perfect? Analogy would lead us to decide in favor of the latter. In material organisms the simplest is the lowest; the most complex is the highest. Among the plants and the lower animals there is unipersonality, among men bi-personality. The higher the order the greater is the complexity.

In that evidence which we have for the personality of GOD, is there any token of its multiplex character? If there is a distinction in the various relations which GOD sustains toward inanimate nature, toward sensitive creatures, and toward rational beings, this fact would serve as a basis upon which to discuss the possibility of a tri-personality in GOD.

In the relation of GOD toward inanimate nature we see nothing but the exhibition of power and intelligence. The material universe is sustained in all its wonderful complexity by

fixed laws. However clearly these laws point to a personal author, they give not the slightest token of his possessing any emotional or moral characteristic. The laws of nature are stern, unyielding, unrelenting. They have no pity for the weak nor the ignorant. They move on unceasingly with resistless might. There is no indication of choice or will, but all remains fixed and unvarying as it has ever been within the period of human record or tradition. In natural law there is therefore no room for the exhibition of morality, the very essence of which is a freedom of choice. We see in nature only the power, majesty and wisdom of GOD.

When we consider those organized beings which possess sensation, we observe a very different phase of GOD's personality. These beings are related to each other in a far higher manner than inanimate bodies. The latter in their motions exhibit a fixed order of time and place ; and in their attractive forces (such as gravitation and chemical affinity) observe rules that are invariably the same, and under similar conditions are of equal intensity. Between animate beings, on the contrary, there are at-

tractive and repulsive forces that are never equally persistent or intensive, even in the case of animals of the same kind.

In the lower animals these emotions are largely if not wholly connected with the propagation and preservation of life. Among them we may enumerate love of life even when full of pain and deprivation, and the contrary dread of death, manifested frequently in cries of terror, and in hiding in some secret place when death is felt to be approaching. In many animals a social instinct is observed. They congregate in herds or swarms for greater security of life against enemies, or for obtaining a more abundant supply and the better storage of food ; as we see in the case of ants and bees among insects, and wolves, deer and horses among mammals. Many wild animals are influenced by the opposite emotion, distrust of their own species, by which they are repelled to lead solitary lives. Being able to hold their own individually against other species, they are actuated by the desire to secure the utmost for their own personal subsistence, refusing to share with others of their own kind.

Love of offspring is also a powerful emotion

in animals, and the consequent strong attraction between male and female. Though a vehement emotion it is in the lower animals transient. In those that congregate in herds, love of offspring soon merges into the general social instinct, while in those that lead a solitary life, active hostility is developed with approaching maturity.

Many subordinate emotions might be enumerated under the three heads already mentioned. These various emotions are bound by no immutable law. They need the element of personal will to hold them under suitable restraint and to direct them into their proper channel. They differ thus widely from those natural laws which govern the material universe and thereby become the tokens of a higher organization.

The relation which GOD bears to animate nature must therefore be of an essentially different character from that which He sustains toward the material universe. There must be something in the nature of GOD to which these emotions of animate beings are a response. If not, GOD would be, so far at least, disconnected with a portion of the world.

This would constitute the beginning of a divergent and independent existence, that would necessarily lead to a belief in two distinct worlds of being, and a double, instead of a single, origin of all things.

When we pass from animals which exhibit merely physical appetites, passions and desires, to contemplate the higher state of man's existence, we observe a new and still higher relation between GOD and nature. Man is endowed with mental, moral and religious perceptions. His bodily organization is an instrument by means of which these perceptions are made manifest, but they are properly faculties of the spirit, not of the body. The consciousness of possessing these attributes, and their inward exercise, may exist even when, through paralysis of the bodily muscles, or through lesions of the brain, it is not possible to give them outward expression. This is very clearly the case in those many singular instances of aphasia, and in those who have been born with defective bodily organs. Such persons have possessed just as vigorous mental moral and religious perceptions as others whose organism has been most perfectly developed. Even in

that noted instance of Laura Bridgeman, who was blind and deaf, and but feebly endowed with the senses of smell and taste, a very high order of intelligence was developed, and her moral and religious perceptions were extremely vivid.

The relation which GOD, the Supreme Spirit, bears to the inferior spirits of men, must necessarily be entirely different in character from that which he bears to inanimate nature, or to creatures endowed with mere animal life.

There seems therefore to be a threefold relation of GOD to the universe, each entirely distinct in its nature. First is the relation of mere power, an absolute and unchangeable control, manifested in the constancy and invariability of the laws which govern the outward universe. Secondly, there is the relation which GOD sustains toward living animals. In addition to the exhibition of power in sustaining life, we perceive a wide field of influence in which the emotions play so conspicuous a part. In this relation GOD proves Himself not only omnipotent but beneficent. Thirdly, there is the relation of GOD toward

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the spirits of men. This is clearly of a higher and nobler character. He not only has to do with moral and intellectual faculties, instead of the lower emotions, or the affinities and attractions of mere matter, but He also exerts a guiding influence of which man is daily conscious and which he cannot fail to recognize as the direction of a higher being.

Inanimate nature neither recognizes nor feels the power by which it is controlled. The lower animals are conscious of possessing certain active faculties and rejoice in their exercise ; but they know nothing of the Being whose beneficence furnished this enjoyment, and they acknowledge no restraint except that which is necessary to keep them from physical suffering. Man alone, possessed of a spirit as well as body, recognizes the hand of GOD in all the blessings that he enjoys, and feels the obligation of morality and religion,—an obligation which compels him to pursue a certain course of action, even though it lead to suffering and death.

There is in nature a threefold organization while yet there is perfect unity. This fact, while it might not in itself be sufficient to

prove the tri-personality of that Power by which nature exists, would certainly be in full accord with that supposition.

3. There is another field of inquiry in which we may find much that bears upon this question. Hitherto we have considered man only in his outward relation as part of the one organic universe. There is also an intellectual world within him that has its own laws, and a spiritual consciousness that reveals much of which neither outward material nature, nor even his intercourse with his fellow men could inform him.

In this intellectual and spiritual world, we find as a fact that man has somehow got hold of the idea of a tri-personal GOD. At the present day a large portion of those nations that are most highly developed, intellectually, morally and spiritually, hold firmly to that idea as a most certain and necessary truth. As a matter of mere human philosophy this fact needs explanation. How came so many of the most cultivated races of men to accept such a belief? To say that it is the relic of an earlier less cultivated and superstitious age, is not to answer the question, but simply to re-

move it to a more remote period. How came those earlier and ruder nations to entertain the thought? If this belief is called the result of priestcraft, the question then arises; How came the priests to devise such a theory of GOD? They were men, with human intellects and passions and desires. How came the thought to enter their minds.

The explanation most commonly given, or implied, by those who deny the tri-personality of GOD, is that religion has been a human growth. At first a substantial pantheism is supposed to have existed, every object of nature being endowed with a divine spirit. From this polytheism is imagined to have sprung, a few objects, such as the sun, the sky, etc., being endued with a controlling spiritual power; then tri-theism the many gods being reduced to three chief gods, in accordance with the threefold division of nature; then, one GOD in three persons; and finally one GOD in one person.

Such an explanation, however, exactly reverses the order of religious progression, as we have it testified in history and tradition. It is an accepted fact by all the most recent inves-

tigators that the earliest religions were monotheistic ; yet in all races of men, without exception, we see very ancient traces of a triple division of the Godhead. In the form in which we have the tradition handed down to us, this division is no doubt tri-theism, and not simply tri-personality. We must remember however that these traditions have passed through later corrupt ages before being committed to writing and doubtless were unconsciously modified ; for tri-personality is the natural and it might almost seem necessary link between monotheism and tri-theism. Even in the corrupt form of these traditions, while the personality is divided, a unity is nevertheless preserved, either by descent from a common father, or in some other way.

The earliest Babylonian mythology, at the latest 2000 B.C., exhibits three principal gods. The character and offices of these gods are distinctly indicated in the legends of the clay tablets recently discovered in the Babylonian mounds and deciphered by George Smith of the British Museum. At the head of these gods stands Anu, who is " sometimes identified with the heavens, sometimes considered as

the ruler and god of the heavens." "Anu is further styled the Lord of the old city and bears the name of Alalu. His titles generally indicate height, antiquity, purity, divinity, and he may be taken as the general type of divinity."

"A companion deity with Anu is Hea." "Hea is called god of the lower region ; he is Lord of the sea or abyss ; he is also Lord of generation and of all human beings ; and bears the titles Lord of wisdom, of mines and treasures, of gifts, of music, of fishermen and sailors, and of Hades or Hell."

"A third great god was united with Anu and Hea, named Enu, Mul, and Elum in Accadian, and Bel in Semitic Babylonian." "He was Lord of the surface of the earth and the affairs of men. He was held to be the most active god in the general affairs of mankind, and was so generally worshipped in early times that he came to be regarded as the national deity."

Anu means, "the sky," in Accadian. Elum, or Mul, in Accadian, is "the Creator." Hea, is "god of the house of water," "maker of fate," "god of wisdom and knowledge."

All these are descended from Lakhmu and Lakhamu, the male and female productive principles who are themselves the offspring of Chaos. In some of the Chaldean lists of gods Lakhmu is represented as a name of Anu.

In this original Babylonian mythology we have a threefold divinity in accordance with the threefold division of nature, the sky the earth and the sea, and corresponding to the threefold relation of GOD to this world. The sky, or upper air represents that which is bright, lofty, and pure. The idea of "spirit" gets its name in all languages from breath or wind. The earth represents inanimate nature, the production of vegetation and the ordinary worldly occupations of men. This indicates mere power and guidance. The water, teeming with life, represents the life-giving energy of GOD, the vivifying and quickening relation.

It is worthy of note, in how remarkable a degree these three gods correspond with the Christian Trinity ; the Father, the High and Lofty One, whose throne is in the heaven ; the Son by whom it is written the Father made the world ; the Holy Spirit, who at the crea-

tion moved on the face of the water, who is called by Isaiah, "the Spirit of wisdom and understanding," and in the Christian Creed "The Lord and Giver of life."

In the early Egyptian mythology we find clear evidence of the acceptance of the idea of a Trinity in Unity. The sun rolling through the heavens, observing all things, the sustainer of life both animal and vegetable, was the symbol of the One great GOD. This Supreme Divinity was divided into three. The sun when it shone in the meridian was Ra ; during its nocturnal existence it was Tum ; when it produced and nourished life it was venerated as Kheper. Again we have three titles for the one Supreme GOD, according as He is represented by the brightness and splendor of the mid-day sun, or as having gone beneath the earth at night, or as the giver of life to all.

In later times the original mythology was corrupted and each city had its own triad of deities, the object of special worship. "In these triads, the third member proceeded from the other two, i.e., from the first by the second." "The third member therefore was not of equal rank with the other two." The

second member represented a female principle. The best known of these triads is that of Osiris, Isis, and Horus, revered especially at Philæ. Osiris was the manifester of good, the opener of truth, full of goodness, grace and truth. Isis was the royal consort and sister of Osiris, while Horus was their offspring.

The Hindu mythology dates earlier than 1000 B.C. Brahm is the highest divinity, to whose name such deep reverence is attached that it was considered criminal to pronounce it. He is called "the self-existent," "dwelling in the most exalted places," "the great father," etc. He is said to have given birth to Brahma, Vishnu and Siva simultaneously and to have allotted to the first the province of creating, to the second that of preserving, and to the third that of destroying.

Brahma is evidently the concrete form of the abstract divinity Brahm, the creator and source of all things. Vishnu is commonly called "the preserver." He accomplishes his special office by successive incarnations, or Avatars, by which he appears on earth. "Nine of these have taken place. The last is said to have been the appearance of Buddha,"

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generally dated about 1000 B.C. "The tenth Avatar of Vishnu is yet to take place, when he will appear on a white horse, with a blazing cimitar, for the everlasting punishment of the wicked."

Siva is represented as the Avenger or Destroyer. "He appears to share many of the attributes of Pluto. Under the name of Mahadeva he is exhibited also as a type of reproduction. To destroy, according to the Vedantas of India, the Sufis of Persia and even to many European schools of Philosophy being only to regenerate or reproduce under another form.

In this we see the same general type of theology as in the Babylonian legends, with the addition of the incarnation and appearance upon earth of one of the gods. We can hardly suppose that the Hindu was derived from the Babylonian mythology but rather that they came from a common source. The Hindus were of Aryan descent; while the Babylonians were Semitic, and their mythology was based upon the original Accadian, or Turanian religion of the previous inhabitants of Babylonia.

The Latin and Greek, the earliest known

mythology of the Western Aryans, likewise exhibits three chief gods, between whom the government of the universe was divided ; Jupiter, Pluto, and Neptune, or Zeus, Hades and Poseidon, the sons of Saturn or Kronos, who in turn was son of Uranos. Zeus or Jupiter was the ruler of the upper air and of the world. Hades or Pluto ruled within the earth, over the world of the dead, or departed spirits. Poseidon or Neptune over the sea and all pertaining to it.

The resemblance between the Latin and Greek mythology and the Eastern, is so striking, that many have supposed the Greeks to have received it at a late period from the East. The difficulties however connected with this supposition are too great to permit it. The belief in the three great gods is too intimately and closely interwoven with the very earliest traditions of the Greek, while there was no direct intercourse with Egypt or the East, to think it otherwise than primitive. The first only of the three chief gods has the same title in Latin and Greek, Zeus, and Jupiter (=Zu-pater). This would seem to imply that the Pelasgian migration from the East

dated from the period when their forefathers still retained the belief in one GOD, and that the tri-personality of that one GOD, degenerated into tri-theism after they had settled in Europe.

The resemblances and differences of these mythologies are very instructive. The Turanian Accadian, the Hamitic Egyptian, the Semitic Chaldee, the Eastern Aryan Hindu and the Western Aryan Latin and Greek, so widely separated in race and habitation, all exhibit a worship based upon a threefold division of the Godhead, while at the same time their traditions written and oral clearly point to the original belief in one GOD. The resemblance is too striking and too wide-spread to imagine it a mere accident. There is too much variation in the details and in the names of the gods to think that one nation after having become distinct in race and having developed a separate language could have received this peculiar theology from any of the others. Beside we have no record or tradition of any such introduction of the worship of the three principal gods ; though we have traditions of that kind in regard to some of the inferior gods,

and also of the introduction of literature from the East into the West.

We must conclude therefore that the religious doctrine of the Trinity was handed down to all these nations from a very remote antiquity. From what source then did it originate?

There are four possible solutions. 1. Imagination, 2. Reason, 3. Analogy of Nature, 4. An Original Belief, existing from the very first consciousness of religious perceptions, the result either of an inward, unseen, unrecognized inspiration in the soul, or of an outward verbal revelation.

1. A belief in the tri-personality of GOD, cannot have been the mere creature of the imagination. The belief has been so widely spread, among nations so different in mental and physical characteristics, so variant and even opposed in sentiment, feeling, and disposition, that mere imagination would have failed to produce so uniform a result. The types of the imagination of the Hamites, the Semites, the Eastern Aryans and the Western Aryans, are widely distinct. The artistic productions of each of these races, whether exhib-

ited in architecture, in pottery and household utensils and ornaments, in the statues of their gods, in their literature, or even in the forms of their alphabet, are at once readily distinguished from each other. In their religion there seems to have been a common foundation, which each race in process of time modified and enlarged according to its own peculiar genius ; but that foundation, in which we clearly perceive the idea of tri-personality, was neither Hamitic, Semitic, nor Aryan.

Beside imagination is always based upon reality. Even the grotesque images of the Egyptians and Hindus are but the distorted resemblances and incongruous mingling of things which really exist. Imagination, as the derivation of the word implies, is not a creative power, in its proper and strict sense, but simply a faculty that can invent resemblances. Its sphere of operation lies in comparison and combination and necessarily presupposes the existence of objects or truths to be compared and to which resemblances can be discovered. Imagination therefore cannot originate anything. It can arrange and modify, develop and adorn ; but it must have the raw material,

the previously existing objects and truths, with which to work. To discover what was before utterly unknown, or to invent what had no previous existence, is as much outside of the province of imagination, as sight is out of the province of the ear, or hearing, of the eye.

2. Reason is the faculty by which we discover new truths, and are led to the knowledge of substances hitherto concealed from view. Has reason led to the discovery or invention of the tri-personality of GOD? Could this question be answered in the affirmative, it would at once establish the truth of that doctrine; for what reason affirms must of necessity be truth.

There are two kinds of reasoning, direct and indirect, equally conclusive, equally adapted and in fact necessary for establishing truth of every kind, even of the most abstract science. No way has yet been discovered by which some of the fundamental theorems of Geometry can be demonstrated, except by the process of indirect reasoning known as the *reductio ad absurdum*.

The tri-personality of GOD has never been directly proved. Even the claim that it is

possible to do so, I do not think has ever been seriously made. That truth can be established only by indirect reasoning, by showing it to be in perfect accord with outward nature, and with the intuitive perceptions of the human mind, and that the ancient and universal prevalence of that idea can be explained on no other hypothesis than the truth of that doctrine, in other words, to establish it by the *reductio ad absurdum*. As far as direct proof is concerned, reason equally with imagination fails to account for the fact to which all ancient history and tradition points, that while the earliest races without exception believed in one God, they likewise held the doctrine of His threefold manifestation in three different spheres of action.

3. The third possible solution of this problem is, that men have deduced the tri-personality of GOD, from the analogy of nature. The world of material existence is naturally divided into three parts ; the sky containing the heavenly luminaries ; the earth with its throng of men ; and the sea, surrounding the earth and exciting the human imagination with its wonders and its terrors.

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If we examine this argument we shall readily see that as far as the truth of the tri-personality of GOD is concerned, it is of no importance whether we admit or deny its force. If men in so many nations, so widely scattered, having such varied casts of mind, and such contrary feelings and inclinations, have all deduced this doctrine from the analogy of nature, we could hardly claim that it was a false deduction. If under such circumstances we deny the truth of the doctrine, we must equally deny, or at least be in doubt about every deductive truth. If we believe then that men have deduced the tri-personality of GOD from the analogy of nature, that fact would, as far as it goes, be one item in the direct proof of the truth of that doctrine.

The argument itself is, however, of very doubtful force. It must be based upon the assumption that three gods were imagined to preside over three clearly distinct kingdoms. A plain distinction exists between the sky and the earth. Men cannot visit the heavenly bodies nor solve by personal inspection the mysteries of their existence. There is no such wide separation however between the earth

and the sea. They constitute one world, equally ruled by men and made to minister to their wants and pleasures. The threefold division of nature would seem to have been devised from the supposed necessity of providing three separate kingdoms for the three gods whose existence men acknowledged through the teaching of tradition ; rather than the reverse, the three gods deduced from the threefold division of nature.

This is confirmed by the fact that the three gods are not confined to their own realms. Thus Zeus rules the earth and the affairs of men as well as the heavens ; while Pluto has authority only beneath the earth and in the world of the dead. The authority of Neptune or Poseidon even on the water is also circumscribed by the higher authority of Zeus.

The Babylonian mythology equally fails to observe distinctly the threefold division of nature. Anu is represented at first as Lord of both the upper and the lower regions of the universe. "When these were divided the upper region, or heaven, was called *Anu*, while the lower region or earth was called *Anatu*." Hea "is god of the sea and

of Hades, in fact of all the lower regions.” “He is also Lord of generation and of all human beings.” The Babylonian mythology thus differs widely from the Greek and the Latin. It assigns to this second god portions of the provinces of all three of the Aryan deities. The third great god, Enu or Bel, was Lord of the surface of the earth and of the affairs of men. His realm therefore is not distinctly marked from the others. The second god, Hea, alone seems to have a distinct province in the sea and in Hades, but he also interferes in human affairs during this life, acting through the agency of his son Merodach who went “about the world collecting information,” and received “commissions from his father to set right all that appears wrong.”

The fact that not only different races divided the three realms of their gods differently ; but also that in the case of each there was no clear and fixed natural division of the universe between the three gods, is evidently inconsistent with the idea that men had deduced the doctrine of the tri-personality of the Godhead from the analogy of nature.

4. The fourth and only remaining solution

for the problem of the existence of this doctrine is, that it is a belief handed down from generation to generation from the very first dawning of religious consciousness in the human race. It is not however a self-evident truth and cannot be ranked among the spontaneous intuitions of the mind, which none can help accepting for truth so soon as they are presented to the inward perceptions.

The fact that the earliest forms of religion were all monotheistic, while at the same time the various offices which GOD discharges in his relation to the world and to men were distributed among three persons is strongly corroborative of the truth of that doctrine. Since this truth is not a self-evident intuition, nor either an induction or deduction of reason, the wide prevalence of such a doctrine cannot be explained in any other way than that it was an original revelation from GOD to men. Whether that revelation has been made in a secret and unobserved manner immediately to the spirit, or through a written document, is immaterial. The latter is virtually identical with the former; for truth must first be revealed to the spirit of the penman before he can commit it

to writing. It is altogether probable, too, that the main truths of religion were familiar to men long before the art of writing had been invented.



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